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remedied by the vocabulary of Belmar. Dr León prints also (pp. 20-21) the Lord's Prayer in Spanish-Huave, furnished by Dr D. José María Mora, formerly bishop of Tehuantepec, now of Tulancingo. The Huavi numerals merit particular examination. A hasty glance at the new material makes the Huavi retain its position as an original stock.

ALEXANDER F. CHAMBERLAIN.

Massasoit's Town Sowams in Pokanoket. Its History, Legends and Traditions. By VIRGINIA BAKER. Warren, R. I. The Author. 1894. 8°, 43 pp.

This interesting brochure is a brief story of a famous sachem, noted in early New England annals, but of whom little is known, owing to his peaceful life, which is in strong contrast to that of his warlike son, Philip, who is also referred to in this work.

When the Plymouth colonists landed on their rock, in 1620, Massasoit was the chief sachem of the Wampanoags, whose territory lay at the head of Narragansett bay, in what is now Bristol county, Rhode Island. The exact site of his principal village has been the subject of considerable discussion by several writers; but the question does not yet seem to be fully settled, and perhaps never will be decided to the satisfaction of all. Miss Baker's booklet is a further contribution in favor of Warren as the site, but without adding new material or new evidence in support of that locality. Some have located it at the town of Barrington, others at Mount Hope, but the fact is that the whole territory bordering the bay was known as Sowams and that the name originally did not refer to any particular village. In support of this statement, there are some matters that have come before us from a linguistic study of the works of early writers, such as Winslow, Mourt, Morton, Prince, and Smith, which have never been fully explained or noted, although Miss Baker, as well as others, have drawn freely on these authorities for their information.

Let us analyze some of these hints in the light of common reason: Morton tells us that when Samoset, the first native interviewed, came to greet the colonists at Plymouth in the spring of 1621, he spoke of "the great sachem, named Massasoit," an expression in common use by the early writers mentioned, for the two terms are synonymous, i. e., *Massasoit* = *massa* 'great,' -*assst* 'king,' 'ruler,' — a title retained by the colonists without regard to its significance, as has happened in other instances. It was afterward learned that this sachem's true name was *Woosamequin*, or *Ousamequin*, = 'the yellow-feather,' from *ousa* 'yel-

low,' *-mequin* 'a feather'; and so his name always appears in the early deeds.

Imperfect knowledge of the language caused the same trouble with the name *Sowams*, *Sowamset*, or *Sowansett*, the variations in spelling being quite numerous. The colonists were informed that Massasoit's country was at Sowams, which, as the variations show, is the equivalent of *Sowan-es-et*, 'to or at the southwest,' — the direction it lay from the Plymouth settlement, — and so it became a proper name without the application intended by the Indians. I am aware that Trumbull suggested the meaning 'a place of beech-trees,' but there is too much to account for in this derivation. The real name for the village, as related by Winslow and others, was Pacanoket, or Pawkunnawkit, — *Paugu-un-auk-it*, 'the cleared country,' which describes its appearance, as seen by Dermer and Winslow. The latter, in his first visit, went to Pacanoket, but he says not a word about Sowams. In the records, however, the two names are used synonymously, as "Pacanoket alias Sawamset," etc. Wood (*New England's Prospect*, 1634) places on his map a palisaded village named *Pacanokick*, which is represented as being situated on the eastern side of a neck, a situation that favors Mount Hope more than either Barrington or Warren.

Miss Baker is certainly mistaken in saying that Winslow's first visit, in 1621, was the second visit by a white man, for the locality was visited some years previously by both Dutch and French traders. The Wapanoos are laid down as a tribe, and an anchorage shown in front of their country, corresponding to Mount Hope, on the *Carte-Figurative* of 1616, the tribe having been visited by Hendricks in the "*Onrust*," in 1614.

Miss Baker deserves the thanks of all students of the subject for her researches, and it is hoped that she will continue them until the disputed sites are definitively determined. WM. WALLACE TOOKER.

Traditions of the Arapaho. Collected under the auspices of the Field Columbian Museum and of the American Museum of Natural History.

By GEORGE A. DORSEY, Curator Department of Anthropology, and ALFRED L. KROEBER, Department of Anthropology, University of California. Chicago, U. S. A., October, 1903. 8°, x, 475 pp.

The tales of the Arapaho possess an especial interest because of the general friendliness of this tribe with all the other tribes of the plains. Their collection of stories is thus likely to be larger than that of almost any other tribe, except perhaps the sedentary village community which has so long resided near Fort Berthold on the Missouri river. Closely